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VOLUME 41. CHICAGO, JULY 14, 1898. NUMBER 20.

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*Grand is the sun, the light, to me, grand*
*are the sky and stars,*
*Grand is the earth, and grand are last-*
*ing time and space,*
*And grand their laws, so multiform,*
*puzzling, evolutionary;*
*But grander far the unseen soul of me,*
*comprehending, endowing all those,*
*Lighting the light, the sky and stars,*
*delving the earth, sailing the sea,*
*What were all those, indeed, without thee,*
*unseen soul?*
*Of what amount without thee?*
*More evolutionary, vast, puzzling, O*
*my soul!*
*More multiform far—more lasting thou*
*than they.*

—WALT WHITMAN.

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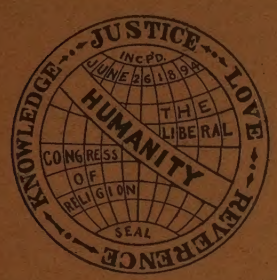
# THE NEW UNITY

VOLUME XLI. THURSDAY, JULY 14, 1898. NUMBER 20




TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future. —*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

## Editorial.

*Consistency who will may heed:*
*Be thou the Oak that doth not nod,*
*I do not fear to be a reed,*
*And sway with every wind of God.*
— FREDERICK LANGBRIDGE.

If any one doubts that the "early bird catches the worm," let him consult Miss Florence Merriman's recent book on "Birds of Village and Field," which says that a yellow-billed cuckoo was found with forty-three caterpillars in its stomach before six o'clock in the morning; another, killed later in the day, two hundred and seventeen full-webbed worms. This is hard on the worms, but it is good for the gardens.

Professor Forbes, the State Entomologist for Illinois, estimates that for every twenty-four quarts of cherries, blackberries, currants, and grapes eaten by birds, seventeen quarts of caterpillars, eight quarts of cut-worms have also disappeared down the very busy throats. Even the bluejay, after a careful trial by a jury of experts, has been pronounced a friend of the fruit-grower, inasmuch as he destroys ten times as many noxious insects and mice as he does fruit. Of the eighty wild birds familiar to our latitude, the English sparrow is the only one condemned to death by the competent jury.

Longfellow's "Psalm of Life" was a number of years ago translated into Chinese by a Chinese scholar named Tung Tajen. The translator sent Mr. Longfellow a present of a Chinese fan, on which the entire poem was inscribed in Chinese characters. It was afterwards re-translated from the Chinese into the English by an Englishman who served on the staff of the Hon. Anson Burlingame when American Minister to China. We print below the first stanza of the poem, followed by the re-translation from the Chinese:

"Tell me not in mournful numbers
Life is but an empty dream,
For the soul is dead that slumbers,
And things are not what they seem."

"Do not manifest your discontent in a piece of verse;
A hundred years [of life] are, in truth, as one sleep [so soon are they gone];
The short dream [early death], the long dream [death after long life], alike are dreams [so far as the body is concerned; after death].
There still remains the spirit [which is able to] fill the universe."

## The Omaha Triumph and Opportunity.

The hundred and fifty miles of sunshine and shade were duly traversed by the editor and his good horse "Roos," as hinted in our last. One day of Tower Hill serenity, and then back to the city with railroad speed in response to the summons of marriage bells, after which on Friday evening, July 8th, the president and general secretary of the Liberal Congress boarded the Northwestern train for Omaha. What a great thing it is to ride across the state of Iowa at this abundant season, when garden, field, meadow and forest are literally burdened with their bounty. The heart is filled with gladness, as the eye is with beauty.

At the Omaha depot Rev. N. M. Mann, secretary of the local committee, director of the Congress, and pastor of Unity Church of Omaha, met us at the depot and escorted us at once to a meeting of the local committee appointed by the Exposition Directory to co-operate with the directors of the Congress in the interest of the next meeting, which is to be held in connection with the Exposition, October 18–24. The full committee consists of Thomas Kilpatrick, Rev. Leo M. Franklin (Jewish Congregation), Rev. Dr. John McQuoid (Methodist), Rev. T. J. Mackey (Episcopal), Rev. Mary Girard Andrews (Universalist), Chas S. Lobingier and Rev. N. M. Mann, secretary (Unitarian). The full committee was present, and the plans and purposes of the approaching Congress were thoroughly and deliberately discussed, no member of the committee entering into the discussion more sympathetically and earnestly than the Methodist and the Episcopalian. In order to teach by object lesson rather than by argument, Dr. McQuoid, pastor of one of the leading churches in the city, invited the secretary to occupy his pulpit on Sunday morning, and the president on Sunday evening. The business over, our thoughts turned to

THE EXPOSITION,

and the afternoon and evening were spent on the grounds under the companionable escort of Mr. Mann and Mr. and Mrs. Kilpatrick. The Omaha Exposition has been aptly called a "reminiscence of the Columbian Exposition." This is high compliment and it is well deserved. The management had the good sense not to try any expensive experiments. There was plenty of room for the free play of creative skill within the boundaries of good taste established by the Columbian Exposition, and so we have the Court of Honor reduced. The lagoon, a quarter of a mile in length, bordered by the exhibition buildings, eight or ten in number, representing a harmony of outline and unity of design more intelligible than that found in the great prototype. The Government building is more satisfactory in architecture and perhaps more coherent in exhibit than the one at Chicago. The Art building is a little gem, pierced as it is in the center with a columned court. It makes the study restful and the exhibit easily compassed. There are no great pictures there; the collection is not extensive, but it is an excellent collection with little that is crude and much that is satisfying.

We cannot speak of the exhibits, for the time was too short; but the Horticultural building, some of the state buildings, notably those of Illinois and Wisconsin, the apparently very respectable midway and the long reaches of garden, the thrifty growth of twenty thousand trees, the noble music arch and stand and the great out-of-door concert, commanded large interest. But all these were subsidiary to the charm, as of fairy-land, that fell upon us as daylight receded, and line after line of electric lights brought back the fascination, the rest, the spiritual elevation which we never again expected to realize after the vanishing of those Columbian lights impressed upon millions of souls. Profiting by past experience the arrangements of the electric lights in some respects were more effective than at Chicago. The graceful Grecian columns crowned with rosettes of light, bringing Phidias and Edison into co-operative touch representing the scope of the Exposition and its far-reaching benedictions.

A SUNDAY IN OMAHA.

Sunday morning the secretary found the Methodist Church filled from pulpit to gallery. Mr. Mann took part in the opening exercises, and Dr. McQuoid enforced the sermon upon "Religious Unity" with practical application. At four in the afternoon an audience of seven or eight hundred people gathered in the Auditorium within the gates to listen to the sermon which inaugurated the Sunday services. Mr. Jones spoke on the "Parliament of Religions and What Next?" Dr. Thomas, Rev. Mr. Mackey, Dr. McQuoid and Mr. Mann were on the platform, and took part in the services. In the early evening the secretary took the train for Tower Hill, Dr. Thomas remaining to preach in the Methodist Church in the evening on "Immortality."

From Tower Hill we send these hurried sentences. We conclude by saying we believe in expositions; they are educative and refining. We believe in the Omaha Exposition; it proves the energy and foresight of a progressive city. We believe in Sunday preaching on exposition grounds, which for the third time it has been given the present writer to inaugurate—at New Orleans, at Chicago and at Omaha. We believe in the Liberal Congress for the good it has done. We believe that the next session at Omaha will be the best of all if our readers and those who profess to believe in the cause will share the burdens and lend a hand.

## American Shrines.

The German custom of historic pilgrimages for students is gaining favor in this country, and is even slowly finding its way into the public schools, where all good things belong. A noteworthy experiment has just been tried by Miss Elizabeth Adams, head assistant in the Ray School, one of the South Side grammar schools of Chicago. Miss Adams started the first week of the summer vacation with a party of six students, one-third of whom were girls, for a wheel trip to the historic and picturesque grounds of the Illinois river. The boys of the party had the best of it, for they went prepared for tenting and independence, while the teacher and the girls were dependent upon farmhouse hospitality, which, however, proved so abundant and so gracious that the feminine portion of the caravan found no cause for complaint.

They visited the "St. Louis Rock" of La Salle and Tonty, the "Starved Rock" of later Indian tradition. They climbed the rock, and, seated on its summit, with fifty miles of river scenery unrolled like a map before them, they read Mrs. Catherwood's "Story of Tonty." They re-discovered Tonty's grave—what a pity there is no sufficient evidence that he was buried in it—nestled in a clump of wild roses, close to the protecting wall of the rock he loved, and where, according to tradition, his Indian friends planted the roses, which then grew nowhere else within a circuit of many miles. They explored the seat of the old Indian village between Utica and the river, a spot which they were able to locate definitely by means of Parkman's exact and thrilling description. They visited the canons and falls of the Vermilion river in Deer Park and elsewhere, and brought back contributions to folk-lore gathered from the descendants of the first inhabitants, thus combining the allurements of the picturesque with the charms of history and literature.

To one who has known Illinois only by its prairie features, the picturesque ruggedness of the Illinois valley must be seen to be believed in. It is good to have the imagination thrilled by the unknown and the distant, but it is better still that the chords of human sympathy should learn to vibrate to the near and common things within easy reach, if only for the reason that one thereby comes within touch of so much more abundant material to "cut life upon."

It too seldom dawns upon the average student that we have any historic spots in our own country, or at least so near home as the Illinois country. May others profit by the suggestiveness of this trip, and may it become a common thing for teachers and students to make pilgrimage together to the shrines of our own precious past.

E. H. W.

## The Asian Book-Shelf—Paul Carus.*

A pleasant company gathered at Judge Waterman's (Chicago) on the night of June 11th to celebrate the *Birth of Buddha*. During the earlier evening the guests examined a fine collection of colored photographs of Japanese life and various recent works on Oriental—Chinese and Japanese—topics. When the party had all assembled, a procession was formed, the guests passing by a beautifully gilded Buddhist household shrine from Japan. This shrine was illuminated and supplied with gifts; as the guests passed it, marching to the music of a gong struck by an attendant, each placed a flower and a burning stick of incense before the shrine. Dr. Paul Carus then read a paper in which the birth-story of Buddha, the salient points of belief and the decalogue of Buddhism were presented, together with a few extracts from Buddhistic writings. Judge Waterman then spoke of the picturesque Japanese *Feast of the Dead*, and read a statement of the Buddhistic conception of heaven. Appropriate music had been interspersed through the program, and, by request, Miss Castle, of Honolulu, sung several Japanese and one Hawaiian song. To each guest, as souvenir of the occasion, were given a colored print of the Buddhist heaven by the Japanese artist Suzuki and a copy of Dr. Carus' booklet, *Dharma*. The occasion was novel and interesting.

* * * * * *

Dr. Carus' books about Buddhism are at once curious, interesting and valuable. *The Dharma* is a small 16mo. of fifty pages, in limp covers. That it has gone through four editions shows that it meets a demand. It is the briefest possible statement of the "Religion of Enlightenment." The Four Noble Truths, the Command to Preach, the Avoidance of the Ten Evils, the Seven Jewels of the Law, are presented. A brief outline of the *Abidharma* and a summary of Buddhist tenets complete the work. A few of the great formulas are given in Pali at the end of the book. More extensive is *The Gospel of Buddha*, a pretty book of about three hundred pages. It is a compilation of material drawn from the ancient records. This matter is charmingly put into English and admirably arranged. The idea of the compiler was to present somewhat such a picture of the life and teachings of Buddha as is given in the gospel of St. John of the life and teachings of Jesus.

The text is not encumbered with side issues or argument, but is a presentation in systematic and logical order of the fundamentals, taken from the best authorities. The outline is mainly that of southern Buddhism, but some details from northern Buddhism are added. The material is grouped under the headings: Introduction, Prince Siddartha becomes Buddha, Foundation of the Kingdom of Righteousness, Consolidation of Buddha's Religion, Buddha the Teacher, Parables and Stories, the Last Days, Conclusion. It is divided into one hundred chapters, which are subdivided into numbered verses. No student desiring to know the essentials of Buddhism can do better than to read this little book, drawn from purely Buddhist sources. Of great value is the Table of Reference at the end, which gives in compact and convenient form data concerning the sources of every portion of the text, so that any passage can be easily looked up and verified. In the same table is an interesting list of references to New Testament parallels, which, both in the events of the life and in the doctrines, are surprisingly numerous. Dr. Carus wisely avoids the use of technical and difficult terms; such, however, as were absolutely necessary are given in a glossary most carefully prepared and with remarkably concise and pregnant definitions. Rarely is a book supplied so adequately with desirable helps for the earnest but inexperienced student. That the Gospel of Buddha is real Buddhism and not the trifling work of an amateur is shown by its reception in Buddhist lands. In Siam the king has given it greeting; in Ceylon and India it has been introduced as English reading into a number of Buddhist schools; in Japan it has been translated and printed; in China a translation is making or has already appeared. Two other little books deserve mention on account of the novelty and beauty of their form and the admirably popular presentation of their contents. They are dainty booklets, gotten up in Japanese style, printed in Japan on *crêpe* paper, and illustrated with color prints designed by Japanese artists expressly for these works. In *Karma* we have a sweet and simple narrative conveying the lesson that "what man soweth that shall he also reap," and elucidating the enlightened one's teaching regarding transmigration. In *Nirvana* the Buddhistic view of the death of the self, but the immortality of influence and character, is presented under the similitude of a story.

* * * * *

Dr. Carus' last work goes outside the Buddhist field. It is a study of Lao Tze's *Tao-teh-King*. The "old philosopher" was born 604 B. C. His book is interesting, not only because it is one of the oldest grapplings with life's problems now extant, but also because it contains a number of curious parallels with Buddhistic and Christian teachings, though older than either. Lao Tze dealt in paradoxes. His philosophy has been condensed in these words: "Men, as a rule, attempt for personal ends to change the *Tao* that is eternal; they endeavor to create or make a *tao* of their own. But when they make they mar; all they should do is to let the eternal Tao have its way, and otherwise be heedless of consequences, for then all will be well." *Tao-teh-King* means reason and virtue canon. *Tao* translated by Carus as reason is the mysterious "word" of the first chapter of St. John's gospel. Lao Tze proposes to "act non-action"—to accomplish everything by non-action. Regarding this fundamental idea Carus says: "He who attempts to alter the nature of things will implicate himself in a struggle in which even the most powerful creature must finally succumb. But he who uses things according to their nature, directing their course, not forcing them or trying to alter their nature can do with them whatever he pleases."

Among the similarities in ideas between the teachings of Lao Tze and Christ our author mentions—the emphasis given to tranquility, the idea of treating all with goodness irrespective of their treatment

**Lao Tze's Tao-Teh-King* 16mo. pp. 345. 1896.
*Nirvana: A Story of Buddhist Philosophy.* 8mo. square, pp. 46. 1896.
*Karma: A Tale of Early Buddhism.*
*The Gospel of Buddha.* 16 mo. pp. 275. Fourth Edition Revised. 1896.
*The Dharma.* sm. 16mo. pp. 50. Fourth Edition. 1898.
All by Paul Carus: Open Court Pub. Co., Chicago.

of us, belief in an original state of happy innocence, trinity in unity, that the weak conquer the strong, that we must become as little children, that the *tao* may be had for the simple seeking, etc.

After a series of interesting preparatory discussions as to the life, ideas and teachings of the "old philosopher," a study of the similarities in his ideas and those of Christ, and a statement of the condition of Taoism before and after Lao Tze, Dr. Carus gets to the true purpose of his work, the presentation of the book itself for study. The *Tao-teh-King* was a book of only five thousand or so words. It drew largely upon the current proverbial philosophy of the day and contains many quotations, most of which are poetical in form and contain some pithy statement of thought. These are expanded and commented by the sage. Some chapters of the book are, however, entirely original. Dr. Carus presents the original Chinese text in full, prefacing it with a terse but highly interesting biographical sketch of Lao Tze by Sze-ma-ch'ien (91 B. C.) also given in the original Chinese. In preparing this text, Dr. Carus has made use of five previous texts, four of which were issued in Japan, the other in Paris. The text is followed by an English translation. The *Tao-teh-King* has already been translated into Latin, French, English and German, and paraphrased in German and English. Dr. Carus has carefully examined all of these and made use of them in his own translation. We should therefore expect his work to surpass its predecessors; our author desires criticism, however, and wishes students to study the text itself. Therefore the next part is a transliteration of the text; each character is given, accompanied by its phonetic equivalent in English letters, a literal translation, and a page reference to S. Wells Williams' Dictionary.

This enables the student who is, for any reason, dissatisfied with the author's translation, to turn at once to a standard lexicographic authority to find synonyms, shades of meaning or homonyms of totally different force, with the minimum of labor. Of course the author gives a section of *Notes and Comments* and an excellent *Index*. The book is well gotten up, with striking exterior; while of great importance to the serious student it is usable and interesting to any one who cares at all for the thought and religions of the Orient. We had planned to introduce here some quotations to show the flavor of the "old philosopher's" thought, but this notice has already surpassed its intended limits.

FREDERICK STARR.

---

A Cambridge naturalist once made an experiment with a pigeon. The bird had been born in a cage, and had never been free; and one day his owner took him out on the porch of the house and flung the bird into the air. To his surprise the bird's capacity for flight was perfect. Round and round he flew, as if born in the air; but soon his flight grew excited, panting, and his circles grew smaller, until at last he dashed full against his master's breast and fell on the ground. What did it mean? It meant that, though the bird had inherited the instinct for flight, he had not inherited the capacity to stop, and if he had not risked the shock of a sudden halt he would have panted his little life out in the air.

*F. G. Peabody.*

# The Liberal Congress.

*Hospitable to all forms of thought: Everyone Responsible for His Own.*

---

## Strew Thy Way with Flowers.

All the fields are vernal,
Summer shines anew;
Love has smiles eternal,
For our eyes to view;
See the flowers springing
In the field and lane;
Birds are carols singing;
Joy is ours again:
Strew thy way with flowers,
Follow nature's plan,
Beautify the hours,
Bless thy fellowman!

All the gardens smiling,
Shed a perfume sweet,
Eye and heart beguiling
To their rich retreat,
Roses freely growing—
Where the fairies hide,
Beatitudes bestowing
Thro' the summertide:
Strew thy way with flowers,
This is nature's plan,
Brighten all the hours
With good gifts for man!

*William Brunton.*

---

## Correspondence.

TO THE EDITOR OF NEW UNITY:

For one, I must enter a regretful but emphatic protest against the judgment of my friend, E. P. Powell, that "The United States stands to-day once more for precisely the principles that it stood for when it was created by Washington, Franklin and Jefferson." To me, as to most thoughtful minds, well instructed in the history and true significance of our republican Government, it seems perilously near throwing overboard all of real virtue and advantage for mankind that it ever stood for.

The America of Washington, Franklin and Jefferson, stood for the immortal principle that "all just government rests upon the consent of the governed." The America that seizes Hawaii, with the consent of the petty oligarchy which is now in possession of the islands, against the wishes of more than ninety per cent. of the native inhabitants—the true owners—and which threatens to keep Cuba, Porto Rico and the Philippines as the spoils of war, without consulting the inhabitants of those islands, is an America for which Washington and Franklin and Jefferson would hang their heads in very shame.

The conception that the fathers of the republic would have endorsed the silly and wicked jingoism to-day dominant in the halls of congress is only less erroneous and absurd, in the light of a rational understanding of our past history, than is the conception that our present course is a fulfillment of the doctrine of Jesus Christ! Jesus Christ a jingo? O, no! Brother Powell, no more than was Benjamin Franklin, who was not even daunted by our revolutionary struggle from affirming that "there never was a good war or a bad peace." No more than was Thomas Jefferson, when he declared our true policy to be no acquisition of extra-continental territory which would require a navy for its defense; or when, consulted by President Monroe as to the policy involved in the "Monroe doctrine," he de-

clared: "Our first and fundamental maxim should be, never to entangle ourselves in the broils of Europe; our second, never to permit Europe to meddle with cis-Atlantic affairs." No more than was George Washington, when he bade us "Observe good faith and justice toward all nations; cultivate peace and harmony with all;" affirming that "religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it?"

No, Brother Powell; the influences which have forced this conflict upon us, when, as Minister Woodford testifies, all that we had a right to ask of Spain would have been speedily granted without war, if a little more time had been given for negotiation, are not Christian and patriotic influences, but the same that now clamor for the seizing of all the outlying possessions of Spain, and the keeping in perpetuity of all conquered territory. They are influences at once vitally repugnant to the teachings of the Nazarene and to the fundamental doctrines of republican freedom. Unless all good men rally for the salvation of these basic principles of free government, there is imminent danger that we shall barter our birthright for the cast-off garments of European despotism.

Pusilamity to-day rest with those who, seeing this danger, fear with absolute frankness to declare it; with those who, carried along by the spirit of mob violence, which the other day slew a man in Missouri for affirming his belief that this is an unnecessary and unrighteous war, are blind to the serious dangers which beset the Republic. The defense of congressional brawls goes well with this jingoish variety of patriotism; but what we want is another sort of patriotism altogether if we would avoid the inevitable and disastrous results which are likely to follow the present drift of events.

No, Brother Powell; let us join hands in holding our Government to its sacred pledge to free Cuba, taking therefor no material reward. Let us insist that, having done this, our army shall be disbanded and its men sent speedily back to their peaceful vocations, as after the Civil War. In this way only can we avert the far more serious evils which threaten our beloved country than those which to-day afflict poor Cuba or the Philippines. To stand for this righteous cause, which means the salvation of our system of free republican Government, will require all the backbone that we possess, Brother Powell. I thank heaven that there is a Boston to-day, brave and not pusilanimous; infused with the spirit of the Fathers; pledged to resist the baleful influences which threaten to destroy all that they lived and died to create. May the spirit of this nobler Boston, as voiced in the Faneuil Hall meeting, be potent as once and again it has been in American history, to arouse the concience and apathy of the American people, and save the republic from the domination of its baser elements!

LEWIS G. JANES.

Cambridge, June 27, 1898.

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"To what religion do I belong?" wrote Schiller. "To none thou might'st name. And wherefore to none? Because of my religion."

Whatever becomes of us, never let us cease to behave like honest men.—*Thomas Carlyle.*

# The Word of the Spirit.

*"Get thee up into the high mountain; lift up thy voice with strength: be not afraid*

## The Care of Street Children.

A PAPER READ BEFORE THE CHICAGO WOMAN'S CLUB, APRIL, 1898, BY M. S. TENNEY.

It is a familiar principle in philosophy that no object can be known by itself, out of relation to its environment. To truly know a tree, we must not simply study it, roots, trunk, branches and leaves. We must understand its relation to the soil from which it draws its nourishment; we must comprehend the effect of light, heat and air upon it; we must look for the plants that grow around it; the insects that live upon it. Yes, a complete knowledge of a single tree would include a calculation of the influence of forces as distant as the farthest stars. The truth of this principle is strongly felt in dealing with a subject like that at present before us—the care of street children. To thoroughly know the needs of these pitifully neglected little ones is no simple task. To comprehend what is necessary to transform them into children of healthy interests, interests which tend to a development in harmony with the welfare of society as a whole instead of one that leads them to become factors that make for disorder and disintegration, to comprehend all this involves regarding such children in many relations. We must consider their ancestry, the present life of their parents, the surroundings of their homes, their street companions, young and old. We must know just the degree in which the street has triumphed over holier influences in competing for the control of their thoughts.

Were so penetrating an insight into the conditions which produce our street children possible, we could even then suggest no one wholesale remedy for their salvation. They are but a flagrant manifestation of the evil that infests our present social system from top to bottom. To help them adequately we must bring about reforms which will purify our whole social structure. But there is much to be done to ameliorate their present condition, and all effort expended here will re-act favorably upon the entire population. In dealing with these children, we are on the border line between questions of general education and questions concerning the special needs of defective, dependent and delinquent children. It is just because we are on the border line, where no definite classification can be given, that the problems involved are so difficult to handle, and have, therefore, so long remained unsolved.

We have the public school for the normal child, the orphan asylum for the dependent, the reformatory for the delinquent, institutions which are supposed at least to meet the needs of their inmates in some sort of fashion. But for the idler, the truant, we have made no special provision. He must develop criminal tendencies or be taken from his parents before we can reach him.

The young toilers on our streets, too, have escaped classification with the working children, who are now happily shut out by law until 14 years of age, and under certain circumstances until 16,

from working "in stores, offices, laundries, manufacturing establishments or workshops."

Before taking up the absorbing question of the day, the specific educational needs of these children, let us see them in their home surroundings. We cannot undertake to treat, even hurriedly, the evils of the tenement, all of which bear heavily upon the young. For every aspect of life in the crowded districts which reveals dirt and disease and the impossibility of wholesome home influences touches them, as does also the economic situation which drives the child to beg or to earn bread in place of his father, and which throws the mother, too, in the class of wage-earners, taking her away from her legitimate post. The undermining effect of these conditions we can only suggest in passing to a phase of the child's life which it seems feasible to reform. There are more than 200,000 children in Chicago who have no playgrounds. They are forced to find a refuge from the confinement of their tenement quarters, where the heavily-burdened mother has neither time nor strength to give to making home attractive. This refuge is furnished them by filthy, narrow streets and alleys, or by cramped backyards, better fitted to be pens for animals. Greater freedom is sometimes gained in a vacant lot below the level of the street, where heaps of ashes and garbage poison the air which swarms of these little players must breathe.

How different was the life of their parents! Many of them were brought up to work in the fields of Italy or Bohemia or Poland. In a life of hardships they still knew the delights of the country, of trees and grass and wild flowers. But these little foreigners who have come to enjoy the blessings of life in progressive America must depend on the kindergartens for their knowledge of what a tree is like, and must learn where milk comes from, from a lesson given with a paper cow. As was said of the children of working London, to thousands of little ones in our city "the normal condition of a plant is to be in a pot, of a bird to be in a cage, of any animal but a horse or a dog to be hanging up, an ugly corpse, in a butcher's shop."

Yet, we lose patience when the first and second generations removed from a primitive country life fail to fit into our city mold. We would never expect plants or animals to adapt themselves to so unpropitious a change, and these poor human beings must pine and dwindle, too, like plants grown upon rubbish and animals fed upon husks.

It is ghastly to imagine what the mental life of a child hedged about by such things must be. It is difficult to see how its thoughts and actions can be childlike at all. Yet we know that the impulses of fresh young life are there, clamoring for expression, showing beside mud-holes and upon dump-heaps and in games of hide and seek among the garbage boxes that the possibilities of happy childhood are not wanting even in the babies of our river wards.

This situation is pathetic viewed only from the standpoint of the hour's healthful recreation denied these little ones. It is deeply tragic when we view it in relation to the child's future life and to the larger life of the city. For playing on the streets involves more than temporary loss of physical pleasure. The weak, untrained child is ready to respond to the thousand stimulations for evil which come to him from the moral environment which street life gives. His instinct to imitate can lead him here to follow only bad examples.

When the home furnishes no center of domestic interests, his attention focusses upon the enticing activities of that world outside. His mind comes to be occupied with the brilliant posters that tell of alluring cheap plays, and with the tales of adventure and crime which the older children bring from their wandering life down town. Their standards become his standards, and his thoughts and ambitions soon run in directions which tend inevitably to undermine what little character he originally possessed. The restlessness and craving for excitement which mark so many phases of city life are upon him, and the street owns him so completely that only superhuman effort can reclaim him to a more honorable course.

We owe to Schiller in modern times the firm grasp of the principle that people must be approached on the side of their pleasures if they are to be uplifted. "In vain," he says, "will you combat their maxims, in vain will you condemn their actions; but you can try your moulding hand on their leisure. Drive away caprice, frivolity and coarseness from their pleasures, and you will banish them imperceptibly from their acts, and at length from their feelings. Everywhere that you meet them, surround them with great, noble and ingenious forms; multiply around them the symbols of perfection, till appearance triumphs over reality and art over nature."

This principle controls much of the work that is being done for our industrial population to-day. We should work for its extension to the care of the entire body of our street children, to secure for them opportunities to play in surroundings that will lift rather than degrade them.

Let us note the opinions of prominent writers upon this subject, the need of playgrounds. From an article by Morrison upon the juvenile offender we learn that the boy criminal is "below the average in weight and stature." The general physical basis of mental life is "distinctly below the average."

Now, this juvenile offender doubtless gained his physical development partly on the dump heap, where his puny body and stunted moral nature emerged together. Flabbiness of muscle and weakness of will are correlative in his make up. So we may note insufficient exercise in cramped, unhealthy surroundings as one among the many causes of crime.

Robert Treat Paine told us when here at the World's Fair that "Chicago needed about twenty times as many playgrounds as she has to-day." He said: "There are two ways of dealing with boys, the cowhide or the football; jails, reformatories and all these institutions or playgrounds." An English writer gives it as his opinion that "three-fourths of the youthful rowdyism of large cities is due to the stupidity or cruelty of the ruling powers in not providing an outlet for the exuberant spirits of the boys and girls of their respective cities." The force that does not find an outlet in normal boisterous play becomes diverted into illegitimate channels, when the policeman and the landlord prevent the ball-playing that breaks windows and threatens passers, and there remains behind in the mind of the constantly thwarted and repressed boy or girl a spirit of rebellion which will

later dominate his or her whole attitude towards society.

Our city is lamentably behind the chief cities of Europe and our own eastern metropolises in this provision for open spaces and parks in congested districts.

In Germany, we are told, "a strong movement is everywhere now observable toward the provision of light, air and space toward the extension of municipal areas and toward the relief of congestion in central districts." The German city recognizes its responsibility in this important matter.

"Within the bounds of London," writes Mr. Woods in his "English Social Movements," "an active campaign is being carried on for the increase of parks and open spaces. It is already a redeeming feature of the East End that one never goes far without seeing little green spaces. * * * The Metropolitan Public Gardens Association has secured, in one way or another, many pieces of ground in different parts of London, which it has beautified and opened to public use. In some of the most crowded districts of the East End there are large churchyards. The association holds that in such cases the living count for more than the dead, and by persistence it is gradually getting the churchyards changed into places where those who are still in the struggle may find a little rest."

Boston and New York can boast of large appropriations to create reservations for open spaces and parks in crowded districts.

With us the park boards are powerless to condemn land for the use of the public, save in certain definite, restricted sections, far from those who most need them. As for our city, she has the power to institute such a system of parks; but, as we know, the money is wanting. Father Huntington says: "It will take several generations yet to convince taxpayers that it is not a waste of money to teach the rising generation how to be simply and rationally happy."

In his book on "Children's Playgrounds," Mr. Tranoff, of the Philadelphia Culture Extension League, emphasizes an important distinction between the function of parks and playgrounds. The park brings health and æsthetic pleasure to those who dwell near, both inestimable blessings. But to get a positive moral benefit for our street children we must have more than a green open space; we must have model playgrounds, equipped with apparatus for athletic sports and supervised by older lovers of youth and its joys. The street urchin needs to be taught to play. "Since the ideas and impressions coming from play especially govern a child's life," says Mr. Tranoff, "it follows that in order to develop proper character—the chief purpose of human life—we must turn most careful attention toward taking ample and thoroughly organized and systematized measures for the child's playings, amusements and enjoyments, especially playgrounds as the central focus. A model playground should be recognized as much as a kindergarten." In Philadelphia the playground question has been pushed with great vigor. The co-operation of the educational authorities has been secured in opening public school yards during the summer. The public school yards seem to be the entering wedge, and Chicago has reason to rejoice that she will have seven yards manned to receive her street children this season.

The playgrounds of Hull House and the Northwestern Settlement have begun to demonstrate the redemptive power of the sandpile and the swing.

It has been found by these experiments that the function of the playground is not simply to keep children out of mischief and to furnish a legitimate place to work off superfluous energy. The hours that were once consumed in quarreling and like disorderly conduct, which made the way to the police station easy, are now spent in sports that go to build up character. Many are the instances of tenderness and mutual consideration shown by the little Poles in their sixteenth ward ground. The sentiment against cigarette smoking and sneaking off from school runs high, and the children have evolved for themselves rules concerning order and neatness on their dearly-loved plot. The old grandmothers come out with their knitting to watch the sports, and the whole neighborhood is brightened and purified by the play of the children. The policeman in charge declares that a "playground beats a Sunday School all hollow."

Object lessons like these should encourage us to work for measures which will enable us to give these means of civilization to greater numbers of our children.

Magnificent parks and boulevards should bring us no complacent satisfaction while there is such a waste of life in our midst.

Shall it be said of us, as Ruskin said of England: "We manufacture everything except men; we blanch cotton and strengthen steel and refine sugar and shape pottery, but to brighten, to strengthen, to refine or to form a single living spirit, never enters into our estimate of advantages."

Public playgrounds would save many children from forming habits of vagrancy and vice, but the boys and girls who are on the streets to earn money by working or begging would still not be reached. Many of us are too ready to accept the newsboy and bootblack as a necessary part of our city life, and to let thousands of little lives be hopelessly blighted because our social organization demands the fulfillment of the functions they perform.

Some people go so far as to think that the education these tiny merchants get in business habits and knowledge of the world is of great value to them in later life, and not an altogether bad substitute for school advantages. If we provide night schools and lodging houses for the homeless boys, and give them an occasional picnic, we feel that our duty is done. Then again the thought of the help these little toilers by day and by night can give in keeping alive a widowed mother and her babies is often adduced as a conclusive argument against taking measures to rid our streets of child peddlers. Such views seem to lack mediation, to result from a practical grasp of the situation. The keenness of a street arab, akin, as Morrison says, "to the instinct of a wild animal," gives very different results from intellectual training gained in surroundings designed for childhood. These toiling children when they go to school are found to be dulled by their early labors. The street may bring premature shrewdness, but it cuts off the capacity for later advancement, while the moral risks which the boys and girls run who are hanging about theaters and saloons at all hours trying to earn a few pennies make the possibility of honorable manhood or womanhood for them a grave question.

Pray, where is the gain to individuals or society if Angel or Tessa keep a sick mother alive by selling pins down town at night and in the process become lost themselves, body and soul?

Surely, the parents of these children should be cared for in some other way.

In many cases the parents look upon their offspring as little money-making machines. We should welcome and encourage any effort to get new laws or to further the enforcement of old ones which will bring home to the foreigners, who have come to our shores to better their financial condition, the fact that America cannot afford to co-operate with them in such outrageous cruelty to the young. To enforce regulations concerning begging and peddling in a city of Chicago's great size is an enormous task. While we are still so far from accomplishing it, we are all at liberty, as friendly visitors, to educate the parents of the ill-used children. We may likewise educate ourselves to realize that every penny we give to little beggars or street vendors, thoughtlessly or to ease a momentary emotion of our own, helps to perpetuate the degradation of thousands.

Turning now to the consideration of the care our children should receive from the city in more definite phases of education, we are met on every side by obstacles mountain high. The brave fight that many organizations are making to remove these obstacles alone keeps up our hope.

We seem to be reduced to somewhat the same predicament in our struggles for the education of our street urchins that the philosopher Gorgias was in his struggle to comprehend the nature of knowledge. His conclusions, the quintessence of skepticism, were, "Nothing at all exists. If anything did exist, you could n't know it, and if you knew it you could n't communicate it to any one else." The upshot of our problem is: There is no room in the schools for the children; if there were, they would not go, and if they went, they would not learn what they most need to know.

Like St. Paul, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair."

The lack of seats in our public schools throws thousands of children out, and gives only half-day sessions to thousands more. Those who go to the parochial schools get inferior instruction and are graduated between the ages of ten and twelve to what they feel to be a legitimate life on the streets.

Even a workable compulsory education law is of no avail without buildings to force the pupils into. It is to be hoped that our new revenue laws will furnish us funds which will enable our schools to catch up with the population.

Once given the space, there are many ways of meeting the problem of getting the children to go to school which ought to prove more effectual than truant officers.

It is unfortunate that in some of the districts where the children need the best conditions of school life, it is not practicable for the school board to give them. In the congested central districts from which the commercial needs of the city will surely soon push back the homes of the people, we cannot expect expensive new buildings. In the meantime the children who attend the old schools must suffer. But when stores are rented for an overflow, like the Taylor street addition to the Polk street school, it does not seem unreasonable to demand something better than dark, stifling rooms, with walls so thin that teachers and children have to shout like cab-drivers to drown out the sounds from the adjoining rooms. The Taylor street branch furnishes a singularly beautiful example of how education can be made unattractive to the street child.

The humanizing influence of baths is being tried in a few of our schools with gratifying results. The children who have enjoyed a weekly bath at the Jones school in the past four years are reported to have made marked progress in decency. Truly, to create a longing for a clean skin is the first step in the upbuilding of the street arab.

The value of the kindergarten to the child of poverty and neglect has become so well known through repeated experience that it need hardly be mentioned. Says Richard Watson Gilder: "This is true beyond peradventure; plant a free kindergarten in any quarter of an overcrowded metropolis and you have begun then and there the work of making better lives, better homes, better citizens and a better city." A poor negro woman gives telling testimony in behalf of the kindergarten in this simple tale: Her two little ones attend a kindergarten in the morning and spend the entire afternoon in reproducing the activity that has been their delight earlier in the day. The merry black baby is brought into their tiny circle, taught to sing, to fly and to go through all the games. "How should I ever get on and do my work without the kindergarten!" says the mother. This is but one example of how the kindergarten saves the child.

The present is a period of transition in education. We are losing faith in the mechanical methods of the past. We do not feel that we have necessarily helped a child because we have drummed into him the amount of reading, arithmetic and the other branches necessary to take him through a grammar school. It is by the development his entire nature has gained, by his ability to control himself, to understand his relations to others, that we estimate the value of our work with him.

To the little ones we are discussing to-day these changes in education are all important, for to them the school is almost the only source whence socializing influences can flow. After they have become parts of the big industrial machine that is forever grinding on relentlessly, unless they are exceptional, the span of their intellectual life is fixed.

We do not always realize that instruction which may do for children who have been familiar with the English language from birth, and who come to school with well-nourished, warmly-clad bodies, and minds made receptive by proper home training, will not answer for those who are struggling to master our tongue, and are made dull by poor food and exposure. Then, too, among the offspring of the destitute and oppressed there are many who, though not feeble-minded, are not of normal capacity. Mrs. Garland Spencer suggests that "the next step in child-helping should be taken through more discriminating and varied educational development given to partially defective, undertoned children in the public schools, while leaving them in their homes. For this work special teachers, who had received a

somewhat different training from that of the usual normal course, would be required.

At bottom, the power we gain over those who have no natural love for school depends upon the resources of individual principals and teachers. In one room we see dull, listless children, and a weary, disheartened teacher who has failed to find her pupils' interests. In another we find bright, happy faces, eyes following every movement of an enthusiastic woman whose heart is in her work and whose intellect has been stimulated by a sympathetic study of child nature. One obstacle in the way of a more rapid introduction of methods attractive to the children is the fact that the teachers must purchase material for such work themselves. It has been ably demonstrated by the Jewish Manual Training School, which is situated in a district that swarms with Russian Jews, that work which reaches "head, hand and heart" at the same time can reach and hold the street child.

The value of manual training is no longer a matter of theory; its effect upon character is said to be "nothing short of revolutionary." It goes without saying that work of this sort is more in line with the natural interests of the cramped mind of a child that has never left our river wards than text books can ever be. When he is working with plane and saw or engaged in modeling some beautiful form, the problem of activity is solved. Muscles and brain are both employed, and the control all comes from within. The child is gaining "self-reverence, self-knowledge, self-control with every stroke of his plane. He is learning, too, the dignity and the joy of honest labor."

We need manual training from the bottom to the top of our grade schools for every boy and girl in our industrial districts, and not merely for the boys in the seventh and eighth grades which the majority of our foreign children never reach. It is said that the boys who now have an hour and a half each week in the carpenter shop take pains never to be absent on the day when that work comes.

An enthusiastic teacher writes: "I have never seen a Swiss or a Swede begging bread on the streets of America. I believe the reason why these men are so universally self-supporting and self-respecting is due largely to the fact that in Switzerland and Sweden manual education of some sort at an early age is almost universal."

The industrial schools of the Children's Aid Society are doing a far-reaching work in the crowded tenement districts of New York, in reaching little immigrants too poor and ignorant to be fit for the regular public school course. In twenty of these schools last year 14,000 children were cared for and taught the various branches of manual training. Visitors of the society seek out these children, and they must often be clothed throughout before fit for school. This great system of industrial schools is the result of private philanthropy. Whether in the hands of state or individuals, such a system is a fundamental need of every large city.

The vacation school, upon which we are now wisely focussing our energy, that we may place one strong barrier against street vice, aims to give its pupils work that will meet their dire need for character development in a thorough way. Both for the benefit it may give to the children it is able to reach and for the effect it may have in showing the value of advanced methods, the permanent establishment of this school should be regarded as a matter of serious importance to the entire city.

Kindergartens, manual training, vacation schools, all presided over by teachers who are both patient, systematic students and lovers of their kind—these are the means we may rely upon to reduce the truant element in our population. The value of these intrinsic modifications in our educational system cannot be overestimated, but we cannot depend upon internal changes to bring all our street children to love to go to school. Many of them have wandered too far to be thus reclaimd. We have a definite, onerous task before us. We must continue to make a firm stand for a compulsory education law that can be enforced and which has the machinery to make its enforcement worth while. A vast volume of argument and eloquence has been poured forth upon the defects of a system that drops a child too unmanageable for the ordinary day school and lets him run wild until he is sufficienty matured in crime to come under the jurisdiction of the police and reform school because of disorderly conduct or petty thieving. It seems to be difficult for the average mind to realize that a boy who won't go to school is not necessarily a thief or a cut-throat, but that there are degrees in badness.

This view once prevailed in intellectual Massachusetts, so we may hope that one day even sluggish Illinois may come to see finer distinctions than black and white.

It is a weary task this, to educate the men of Illinois that they may give us the privilege of educating their children. But we have faith that necessity will breed us heroes, ready for the hour.

We are told that it was a "long campaign of education" before Boston won her parental school for the confinement and instruction of minor children convicted of truancy. A similar school should be the objective point of our labors in Chicago.

We need a home for children of school age, who, either through their own or their parents' fault, fail to fit into the work offered to the majority. Such a school should be managed by the educational authorities that it may be free from a penal taint, and the courts taking cognizance of truancy cases should be separate from the usual criminal courts.

The Boston parental school aims to furnish its inmates a substitute for family life, to surround them with humanizing influences, not with high walls and prison discipline. The housework and gardening are done by the children as far as possible, and the school hours correspond to those of the city schools. It is interesting to notice that when the last report was issued, of the 184 children in charge of the authorities, only three were girls, who were cared for in a separate home.

The subject of release has received much attention. The pupils are allowed to return to their homes, not as a result of outside intercession, but for good conduct and industry during a considerable period of time. The home surroundings of each child are carefully inspected, and if not found such that the officers can feel reasonably sure that the parents will insist on day school for the released boy or girl, permission to return home is refused. The home surroundings are the chief obstacle in the way of dismissal. When paroled, if children do not

attend the public school regularly they are remanded to the parental school.

The superintendent closes his report by saying: "On the successful operation of the parental school rest our hopes for a due and proper enforcement of compulsory education in a large city, and for an abatement of the evils of truancy. If our community could once realize what the presence of such a school would do to avert the menace of a continually increasing criminal population, it would seem that the Legislature might be moved to act in our behalf. We must continue to plead for a parental school for our truants, conscious that only by a gradual alteration of public opinion, in which we may all have a share, can this much needed reform be compassed. If this process seems slow, yet Boranguet says: "The transformation of an individual mind is a change in the atmosphere of all surrounding minds, and the change of mental atmosphere is the most significant of changes."

In the mean time, while our city is meeting the needs of street children so inadequately, and the compulsory education law, unenforced and probably unenforceable, private philanthropy is developing along many helpful lines.

This is not the place to catalogue the many efforts that are being made to reach the street child in all stages of his wretchedness. Attempts are made to reach him in his home, to prepare him for school, to care for him when he must be removed on account of sickness, when he is deserted or maltreated by parents, when is brought into relations with the law by his own misdeeds or the deceit of others.

We can only mention one or two lines of work which seek to inprove his general condition without permanently altering his surroundings. The boys and girls' clubs, now so much in favor, are said to "hit the street harder" than any of the other forces now combatting its influence over the young. The secret of the club's success is "self-development, not external control." There the street boy can develop his talent for organization in legitimate directions; he has a realm all his own.

In this connection we must mention a more elaborate experiment in self-government which is just now attracting much attention, Mr. William George's "Junior Republic," in process of evolution, at Freeville, N. Y. From an attempt to give a few poor lads a summer outing, it has developed in a few years into an extended objectification of the most advanced pedagogical and psychological principles. Its watchwords are "Self-help and individuality." The secret of its success is attributed to a "masterly non-interference." It is significant that the most promising boys in the Republic are "the leaders of gangs of city toughs, the despair of the city police." "Their crimes," writes a describer of the scheme, "are more often the natural expression of their environment, of their love of adventure and excitement. Given the avenues and ambitions of the Republic and they become the ablest chiefs of police, lawyers, students and workers."

These facts should furnish much food for thought to those who are interested in finding ways out for the incorrigible element in our streets.

The various less ambitious forms of summer outings which show to nature-starved children people living in quiet, peaceful homes, where plain food is abundant and the burden of life does not always press, are doing much to rescue these unfortunate little ones from sullen acceptance of their tenement lot and to make them work for something more fitting to a human being.

The constantly increasing number and variety of enterprises for the redemption of the street child indicate that some among us are not dead to their responsibilities, and that there is abundant energy in our midst.

We need not go to medieval times for legends of saints who did deeds of notable piety. Here, in our own country, are examples of self-devotion worthy to be sung. Never was there zeal more holy than that which inspires many of our philanthropists to-day. These men and women are our social conscience, serving to spur on the indifferent and self-satisfied. They have passed beyond the range of narrow personal interests and are absorbed in the larger interests of humanity. As Edward Carpenter puts it: "By becoming one with the social self," * * * they have "for the first time become real and living individuals," they have "become aware of a life that has no limit and no end."

Through the experience of such an exalted type of humanity, society is brought nearer its goal. Through their efforts new methods of work are evolved, through them alone can the state be roused to do its part. We need more and more central control for all these agencies, that economy, concentration and steadiness may be gained. We must force the state to reach the whole mass of our children in ways individuals cannot compass. But ultimately all these needed reforms depend upon the labor of individuals. The subtle force that operates to change public opinion can originate with any one of us. Professor Ely pertinently says: "It is largely the social will which determines the amount of crime and pauperism. Most of us, taking society as a whole, do not in any real sense want to abolish crime and pauperism, or even to reduce these evils to a minimum. Watch a man who wants to be a congressman, senator, governor or president, and you will see what it means to want a thing." (He might have added, watch a woman who wants social position.) Doubtless we should not be warranted in adopting the congressman's means; but his clear image of the desired goal, the close relation which the attainment of his end bears to his happiness, his indomitable activity in the face of all obstacles—these are the points we may well copy from his conduct to guide our own in a campaign against street vice.

Were the intelligent men and women of Chicago read to re-act, to a situation so deplorable and so dangerous, with sane thoughts and strong deeds, our difficulty would be well nigh at an end.

Let us endeavor to swell the number of people in city and country who are intelligent as to the needs of these children; let us continue to present carefully matured plans for their care, working ever for our little ones in the spirit of Whitman's lines—

> Whoever degrades another, degrades me;
> And whatever is done or said returns at last to me.

---

The praise that comes of love does not make us vain, but humble rather.—*Barrie.*

# The Study Table.

## The Better Way.

'Tis better to be glad for what is, dear,
Than to sigh for the things which are not;
'Tis better to reckon the joys, dear,
Than the troubles that fall to your lot.

'Tis more to be good than be great, dear;
To be happy is better than wise.
You'll find if you smile at the world, dear,
The world will smile back in your eyes.

—*Exchange.*

## Paris.*

The present novel completes M. Zola's trilogy, the first installment of which was "Lourdes" and the second "Rome." The three books in their succession are very interesting and significant, but they are not of equal value. "Paris," which should have been the climax of the series, is not so in reality. M. Zola put his best foot forward when he wrote "Lourdes." It has more unity than either "Rome" or "Paris," and Pierre, the central figure of the series, is more fully realized in "Lourdes" than in either of the succeeding numbers, and is a more engaging personality. As with Pierre, so with Lourdes in the novel of that name. We have a sense of its reality that we do not have of Rome and Paris. But this is only what we should expect. Lourdes is a very simple matter compared with Rome or Paris. It is one thing, while each of the others is a great congeries. We do not, however, get a sense of Paris as a social unit to the same degree that we get that sense of Rome. The book devoted to it has one negative advantage over the powerful book devoted to Rome. It contains nothing so horrible and disgusting as the exaggerated sensuality of a particular chapter of the earlier book.

In "Lourdes" we had Pierre afflicted with scepticism in the very presence of the miraculous. In "Rome" we had the contrast of his idealism and the materialism of the Roman curia, his vision of what the Church might be shattered by the gross impact of what it actually was. In Paris we have him breaking altogether with the Church, riding a bicycle, and living a secular life, and marrying a lovely woman. It is the failure of the Church as a charitable organization that is the gravamen of his case against her in the final struggle. But the break is represented too much as the result of an isolated personal experience, and as for the program for the future, "Justice, and not Charity," we are not told how it is to be instituted and established. M. Zola is very sympathetic with all forms of radical criticism, but while he recognizes that they are extremely various and often contradictory, he does not himself, that we can see, arrive at any definite synthesis. He never tires of ringing changes upon the word Science, science with a capital letter, and he seems to expect the "good time coming" to come mainly from its domination. But it would not be difficult to show that some of those elements of the industrial problem which are most deplorable in M. Zola's eyes are the results of our scientific development. Nothing has done so much as applied science to increase the disparity between the rich and poor.

The anarchists will not thank M. Zola for poor Salvat, his representative of their policy. He is a poor, crazy fellow, who throws a bomb into a rich man's house. And yet a peaceful anarchy, an anarchy which does not throw bombs, would seem to be M. Zola's way out. The present competitive system has no attraction for him, and collectivism has not much, if any, more. He permits Pierre a civil marriage, but not without an apology for such a concession to tradition. Evidently "free union" is more to his taste than any marriage whatsoever. M. Zola has slight appreciation of the character of romantic love. The attraction of Pierre and Marie for each other is almost entirely physical.

The political side of the novel is worked out extremely well and is the more interesting because it illuminates so many things in M. Zola's recent experience with the course of French justice. No better introduction to "Paris" could be found than Mr. Bodley's "France," recently noticed in our columns. The story of political corruption here set down is shaped very closely on the lines of the Panama scandal. There are terrible pictures of the poverty of Paris and also of its insensate luxury and daring vice. The principal relief is from the family of Guillaume, the brother of Pierre. Guillaume's relations to his sons, to his mother-in-law, and to his ward, Marie, are very attractive. M. Zola has earned our gratitude by his plea for fruitful labor as the best assurance of our social happiness. It is not by escaping work, but by improving its conditions, that social amelioration will be brought about.

The most remarkable thing in the book is M. Zola's idealization of Paris. Writing of that great city as if she were another "Babylon, the mother of harlots" and, in every respect, a sink of corruption, he at the same time writes as if Paris were "the desired of all nations," the fountain from which the better future must proceed, a future bright with intelligence and beautiful with love. How can we but be reminded of Coleridge's verses on the river Rhine which "washes the city of Cologne," and his inquiry as to what shall "wash the river Rhine." If Paris is what M. Zola has represented her, she needs a great deal of washing before she can purify the civilization of the world. This aspect of the book is closely allied with its most serious defect which is the most serious defect of M. Zola's mind—a complete lack of humor. We do not expect humor from the French mind, but we do expect wit, and here again M. Zola is decidedly wanting. We do not believe that a right idea of Paris can be got from this novel. There may be much of the frivolity and wickedness that are here described, but we cannot but believe that there is much more of a better quality which has here no adequate presentation.

*PARIS.—By Emile Zola. Translated by Ernest Alfred Vizetelly. Two volumes. New York: The Macmillan Company. 1898.

## They Say

That the man who is always looking for an argument is the man who ought to be looking for work.

That the man who thinks he can't win is sure to be right about it, for he has already lost.

That no one knows what will occur to-morrow, and yet all are trying to find out what will happen in eternity.

That it may be well enough to "hitch your wagon to a star," but you'll get over the road faster if you hitch it to a mule.

# The Home.

*Our daily life should be sanctified by doing common things in a religious way.*

## Helps to High Living.

SUN.— Who chooseth not the perfect chooseth base;
For good is bad, to better good preferred.
MON.— Man lives morally only as he lives lovingly.
TUES.— Life's youngest tides joy-brimming flow,
For him who lives above all years,
Who all-immortal makes the Now,
And is not ta'en in Time's arrears.
WED.— Noblest it is to serve, we know, nor aught
Beside ennobling.
THURS.—The secret of poet and saint is the same, that our innermost fountains are filled when we draw from them, and that by incessant impoverishment we are made rich.
FRI.— God's burden lies upon us, brothers; let
It fall on shoulders worthy of the charge.
SAT.— O thou God's mariner, heart of mine,
Spread canvas to the airs divine!
Spread sail! and let thy Fortune be
Forgotten in thy Destiny.

*David A. Wasson.*

## The Lark.

'T is only a lark's sweet song,
But in it a summer day,
Where the sun and shade o'er the world is laid,
With the story of June and May.

'Tis only the lark I hear,
Yet more than its cheery call;
In it are smiles and bewitching wiles,
And a charity song for all.

Only the song of a bird,
Yet in it a joy complete;
In silence a rest by the singer's nest.
Crystalled in notes of sweet!

Only the song of the lark;
Like a world in a drop of dew
It mirrors the notes of a thousand throats,
That no other bird e'er knew!

*—Edward William Dutcher in Ohio Farmer.*

## The Rescue of Ruby by the Newsboys.

The dog man captured her but she was quickly rescued. The boys stormed the wagon like Cuban insurgents.

Ruby, the fat little pug dog mascotte of the *Home Messenger Corps*, was the heroine of an exciting incident this morning. Ruby has long been the object of admiration of hundreds of citizens. She watches her opportunity for a ride, and when a boy starts on a trip she capers about and begs to be taken along. Perched on the shoulders of a messenger, no speed is too great for the rollicking pug to enjoy; in fact, the faster goes the boy the more contented is the dog.

When not riding for her dogship's health she spends her time in front of the Home Savings Bank performing tricks for the amusement of the messengers and passersby.

The "*dog man*" decided that Ruby was altogether too popular, and early this morning began a waiting game in the vicinity. About 9:30 the pug wandered out into Griswold street, and with a swoop was gathered up in a big net. Then Ruby, wagging her tail and wondering what the new trick was, disappeared in the "*dog wagon.*"

"Hey dere, mister, youse let dat dog loose," yelled a newsboy.

In less than a minute twenty newsboy admirers of Ruby popped out from alleys and around corners and had surrounded the prison. Their demands for Ruby's release were not couched in the most elegant language, but a chorus was fired at the man who had bagged Ruby. Two of the boys notified the messengers, and just as the "dog wagon" started away there was a lively rush of boys of all ages, colors and conditions.

The wheels were blocked by sturdy arms and a club dashed a hole in the rear door of the wagon. Then followed a breaking of boards, and before the dog chaser could recover his breath Ruby was sailing away down Michigan avenue on the back of a messenger boy, and a second cur was yelping joyously among the crowd of boys, who scampered away cheering for Ruby, groaning for the "*dog man,*" and protecting their prize.—*Detroit Daily Journal.*

## What Happened to the Goose.

"Why is the goose silly?" repeated Grandpa Longbow, putting down his paper. "Do you know that the goose was once the wisest of all creatures? You don't? Then it might be well for little boys and girls to hear the true story of what happened to the goose:

"'Long ago, when the rabbit had the longest tail of any creature living, and when the eagle, then the most timid of birds, used to live on pumpkin seeds, the goose was very wise. It walked about with a dignified bearing that you can yet see traces of, in spite of its waddling; and by asking questions of every one it learned all that was really to be known about the dry land.

"But the learned goose was still unsatisfied.

"'Why!' it exclaimed, 'the world is more than three-fourths water; and though I know all that is to be known on and about dry land, I am ignorant of everything in the water.'

"So the goose set about learning how to swim and dive, and after many years of study and questioning it learned all about the water and the creatures that live in it. But still it was not satisfied.

"'I know very little about the air,' said the learned goose. 'I must now learn how to fly like the eagle, so that I will be able to take longer journeys than are possible to one who only swims and walks.'

"After much practice the goose learned to fly, and that enabled it to travel so much and learn so much that it finally fell ill with brain fever. When it recovered its mind was affected, and it could n't tell whether it belonged to the sea like the gull, the dry land like the hen, or the air like the eagle. And ever since it has been wandering about, a homeless, witless, foolish bird, and all because it asked too many questions and learned too much.

"No; I will not tell you how the rabbit lost its tail and the eagle became brave and fierce. Remember the fate of the goose and don't try to learn too much at once."—*Independent.*

Knowing what we are, the pride that shines in our mother's eyes as she looks at us is about the most pathetic thing a man has to face, but he would be a devil altogether if it did not burn some of the sin out of him.—*Barrie.*

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**All Letters** concerning the Publishers' Department should be addressed to Alfred C. Clark & Co., 185 Dearborn Street, Chicago, Ill.

**Editorial.**—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Station M, Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

# The Liberal Field.

*"The World is my Country; To do good is my Religion."*

## Hats Off.

Along the street there comes
A blare of bugles, a ruffle of drums,
A flash of color beneath the sky!
Hats off!
The flag is passing by!

"Blue and crimson and white it shines
Over the still-tipt ordered lines.
Hats off!
The colors before us fly;
But more than the flag is passing by.

"Sea fights and land fights, grim and great,
Fought to make and save the State!
Weary marches and sinking ships,
Cheers of victory on dying lips;

"Days of plenty and days of peace;
March of a strong land's swift increase;
Equal justice, right and law,
Stately honor and reverend awe;

"Sigh of a nation great and strong,
To ward her people from foreign wrong;
Pride and glory and honor all
Live in the colors to stand or fall.

"Hats off!
Along the street there comes
A blare of bugles, a ruffle of drums,
And loyal hearts are beating high.
Hats off!
The flag is passing by!".

—*Selected.*

PERRY, IOWA.—Practical religion has experienced quite a revival at this place through a course of lectures on George Eliot and her works, delivered by Nelly Hall Root. Mrs. Root gives an epitome of the story and devotes an unusually large share of her time to the general treatment. Her analysis of character is profound and discrimination clear. Her thought comports with the highest and best in all religions, and each lecture is a sermon, scintilating with moral and spiritual truth. The honesty of her thought and sincerity of her purpose early wins for her the confidence and esteem of her hearers, and her lectures here have been a boon to the spiritual welfare of the community. L. V. H.

MADISON, WIS.—Rev. W. D. Simonds has been on hand to correct the overstatements of an enthusiastic Catholic convert, Henry Austin Adams, at the Catholic Summer School. He wants the Catholics to go "into politics as Catholics," and is clearly against the public schools. This is the way Mr. Simonds handles the over-zealous Romanist:

Mr. Adams is greatly impressed with the venerableness of his church, delights in its cosmopolitanism, and pronounces Protestant provincial, local, new, raw. He forgets that age alone proves nothing, that the Buddhist considers the Catholic church new, and the Brahman views that of the Buddhist in the same light. Mr. Adams also regards the giant intellects of his own church as proof of the truth of that church, losing sight of the grand array of giant intellects other churches and other bodies can boast. He claims St. Paul as the first brilliant Roman Catholic, which would unquestionably greatly have surprised St. Paul himself. Mr. Adams ridicules and anathematizes the present tendency of his church to adapt and conform itself to modern American conditions. His words on this subject and on politics are calculated to distil poison into the minds of his hearers and make a breach between the Catholic and his Protestant neighbor. While in one breath denouncing the Union of church and state, and—for the moment forgetful of his attack on the Masons—declaring this union to be the cause of Spain's ruin, as well as of other evils in history, Mr. Adams, in the next breath, calls on all Catholic priests and laymen to enter politics as Catholic priests and laymen, and make the "Holy Roman Catholic church a center in American political life." He calls on all good, high-minded Catholics to come forward and make their influence felt above that of the saloon-keeping, gambling, drinking, black-leg Catholics now in the front ranks. What an admission! How would any other Christian body be regarded who acknowledged such a class of members?

God forbid that the day should ever come when any church as a church body should have a grasp on American politics. What is needed is that honest men of all beliefs and phases of thought should come forward as good, loyal citizens, in the name of liberty and maintain the freedom, civil and religious, our fathers bought so dearly. Mr. Adams denounces our public schools as unfair and un-American, and demands public funds for the maintenance of separate Catholic schools. Now our public schools are our bulwarks of defense. There may be much to be desired in them, in time they may be far better than they are now, but they go to make true American citizens. In them children of all nationalities, all creeds, all trend of thought, sit side by side, learn to know each other and to unite in strengthening our great free public. In conclusion the speaker made an earnest appeal for some Catholic in Madison to state that his church in America was not in harmony with the opinions of Henry Austin Adams on the vital questions of our schools and of political life.

At least two Catholics were prompt to disclaim the words of Mr. Adams in the *Milwaukee Sentinel* next day. One of them said: "God forbid that Catholic faith should ever be prostituted on American soil to political faction. Our isolated examples of Catholic jingoism and clerical persuasion in local parties are not impressive. Let religion stick to its last, and form character on moral lines of rectitude; for the Catholic, be he priest or layman, who votes on other grounds than American citizenship, is an enemy to the principles which gave him religious and political equality, and I blush for his ballot."

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